No. 14

BULLETIN

OF THE

UNITED BIBLE SOCIETIES

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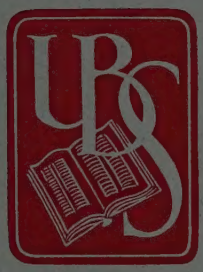

1953
SECOND QUARTER

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UNITED BIBLE SOCIETIES

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Editorial

TRANSLATION and revision of inadequate translations are two of the main aspects of Bible Society work. Three Bible Societies have their own department of translation, but many others keep in close contact with translators, have appointed translation or revision committees, or are engaged in one way or another in this essential task.

It is particularly remarkable that revision work is being done, has just been completed or is about to begin in almost all the main European languages. The sixteenth century translations, or their revisions at the end of last century, now appear antiquated. The man in the street has not become estranged from the Church only. The Bible itself has become foreign to him.

In most countries, and in most churches, groups are increasingly turning to the Bible. " Re-call to the Bible " campaigns are being launched, Bible weeks, Bible camps, Bible study groups, biblical preaching—are more and more attracting interest and attention. At the same time, however, appeals for a more understandable Bible, for an up to date text, for a translation in modern language, are heard in all quarters and have led to this widespread effort to offer to the modern generation the text of the Bible in a language adapted to this age.

Revision, or new translation work, is going on to-day in Portuguese, Spanish, German, Norwegian, Faroese, Russian, Urkainian, Polish, Latvian, Estonian, Slovak, Hungarian, Romansch, Greek, English—to mention only European languages. A new Dutch translation of the whole Bible has recently been issued, and also a New Testament in Irish and a New Testament in Danish. Some years ago Professor Luzzi revised the classical Diodati translation in Italy, and last year the revision of the Swedish translation of the Bible was decided upon by the Church authorities.

The main problem facing the churches, Bible Societies and scholars is that of deciding whether it is a new translation or a revision that is needed. It is interesting to note, for instance, that in the case of English the Americans decided on a revision of the King James' version, whereas in Great Britain the church authorities decided to make a new translation. (It is perhaps a little paradoxical that in both these countries the Bible Societies, which are responsible for most of the translations and revisions in the various languages of the world, have no part—or almost none—in this effort to give to the English-speaking world an " official " translation of the Bible in modern speech !)

This dilemma—revision or new translation—is also very acute in Germany. Revision work there has been going on for more than 20 years under the joint auspices of the churches and of the Bible Societies. The work is almost completed now ; a tentative edition of the New Testament was published even before the war. But in the meantime conceptions about what is needed today have varied a good deal, and for several years now no unanimity has been achieved. Some demand a more radical revision, others are more conservative, while still others wonder whether the way out would not be a new translation rather than a revision of the Luther text, which cannot be brought about without damaging, sometimes seriously, the well-balanced and musical German of Luther.

This whole subject is basic to many other questions concerning the production and use of the Bible. A question, for instance, such as " the missionary use of the Bible " cannot be considered in isolation from that of the language in which the Bible is produced and the extent to which that language can bring to the millions of " un-churched " people in all countries to-day the personal and universal message of the Bible. It was with such questions in mind that it was decided that this subject should be one of the three main themes for consideration at the Regional Conference in Bad Boll.

THE TASK OF THE FUNCTIONAL GROUP ON TRANSLATIONS

by William C. Somerville

It should have been obvious right from the start of Bible Society work that many problems of translation crop up again and again in quite different languages. The man who initiated translation work into most of the major languages of India, William Carey, would not have been able to accomplish what he did had it not been for this fact. Although many of the languages in which he worked depended on common sources, especially on Sanskrit, there were still wide differences between them : yet Carey, taking the help of Indian scholars, worked in 23, and with Marshman and Ward in 34, different tongues, including Chinese ! Those three men formed the functional group on translations *par excellence* as they developed their technique, making full use of their previous experience in other languages whenever they tackled a new one. Carey once said that after the first nine the others weren't so difficult ! He must have been thinking on the one hand of difficulties of vocabulary and grammar, and on the other hand of the more subtle difficulties met with when trying to put Hebrew and Greek constructions into the natural idiom of the people so as to convey to them ideas of which, till then, they had been completely ignorant—ideas such as love, grace, forgiveness, and the rest.

The Place of the United Bible Societies in Translation Work

Until the formation of the United Bible Societies, experience gained in finding solutions to difficulties like these was built up in separate compartments within each of the larger Bible Societies, but there was no means whereby such experience could be passed on to others, and still further extended through the interchange of new information between Societies and between individual translators working in widely scattered areas. Since the formation of the United Bible Societies, however, the situation has entirely changed. Even while the United Bible Societies was still in process of formation, the Netherlands Bible Society arranged the first Bible Translators' Conference at Woudschoten in Holland during the summer of 1947. At the meeting at Dunblane in Scotland in 1948, where the United Bible Societies was finally constituted, proposals from the Woudschoten Conference designed to facilitate interchange of information were discussed, and before the United Bible Societies met again at New York in the following year the first, tentative number of The Bible Translator was prepared, again through the initiative of the Netherlands Bible Society.

The Work of the Functional Group

It was at the New York meeting that a resolution was passed setting up an Editorial Board to take responsibility for the production of the new journal each quarter, and calling into being a " Functional Group on Translations." This might have been called simply the United Bible Societies' Translations Committee : but the choice of name was appropriate, for unlike a committee it rarely meets together, but largely " functions " by correspondence. This is natural, for its present membership is drawn from Germany, Holland, England, Scotland, America, Brazil, Japan, Indonesia and Pakistan.

The prominent part played by the Netherlands Bible Society in bringing this Functional Group into existence will have been noticed. For this our thanks must go to one man in particular, Dr. Herman Rutgers. The Netherlands Bible Society has always been glad to shoulder the responsibility for translation work into the languages of Indonesia, and Dr. Rutgers used to

correspond frequently with the Translations Secretaries of the British and Foreign and American Bible Societies. From this correspondence came the idea of a Translators' Conference, and from the Conference the idea of special publications for translators, an idea which finally crystallized in the form of a quarterly journal, though other publications are planned also, of which more will be said later.

Dr. Rutgers was the obvious choice as the first convener of the Functional Group, a duty which he combined with membership of the Editorial Board of THE BIBLE TRANSLATOR, and with the responsibilities of Production Manager of the same journal. Now it takes three people, Dr. Swellengrebel, Mr. Kijne and myself, to carry on work which Dr. Rutgers did alone, an indication in itself of his energy and high purpose. I may say that we are all three very glad that, although Dr. Rutgers has officially retired, he is still available as an unofficial helper and adviser.

The Functional Group thus exists as a clearing house for ideas and information in its own field of translation, and makes use of THE BIBLE TRANSLATOR as its principal means of operation. The members of the Editorial Board are all members of the Functional Group, and the larger and more representative group is available for consultation by the Board if required.

Future Service of the Functional Group

What of the future? The Functional Group seeks to ensure that there shall always be adequate means for the interchange of information for the mutual benefit of all. In addition to providing facilities through THE BIBLE TRANSLATOR, preliminary steps have been taken to prepare common Rules for Translators and a Guide for Translators, and the much larger question of a special Translators' Commentary is receiving attention. Material for such a commentary on St. Mark's Gospel is being brought together by the Translations Secretary of the British and Foreign Bible Society. The Translations Secretary of the American Bible Society has already put us all in his debt through the publication of "Bible Translating" and of "God's Word in Man's Language," technical and popular treatments respectively of many of the problems met with in this field of work. The possibility of those Societies which have Translations Departments helping other Societies without such departments is also being explored.

The UNITED BIBLE SOCIETIES is again indebted to the Netherlands Bible Society for the organisation of a second Translators' Conference held in Djakarta last year. No doubt as time goes on the need will arise for further conferences of this kind in different parts of the world, and it will be for the members of the Functional Group to consult together and recommend to the UNITED BIBLE SOCIETIES what course of action they think should be taken.

Another way in which the Functional Group might be of service in the future lies in the suggestion which has been made that the Functional Group should make an investigation into the need for new translation work. It is known, for example, that there are still many important churches whose members are still without the complete Bible in their own language. An enquiry into the situation might result in a fresh list of priorities and a re-distribution of the services of the scholars available.

To sum up, the Functional Group feels itself entrusted with the task of ensuring that Bible translators, wherever they may be at work, shall be given all possible help in order that the Word of God may be made available as quickly as possible and as accurately as possible to as wide a circle as possible. In such a task it can certainly count on the support of all who hold the Bible dear.

FUNDAMENTAL PROBLEMS INVOLVING REVISIONS OF THE BIBLE.

by EUGENE A. NIDA

NEVER before in the history of Christendom have so many translations of the Bible been in process of revision. These not only include such so-called " missionary languages " as Japanese, Malay, Siamese, Tagalog, Bengali, Hausa, Bulu, and Chiluba, but many of the European languages, e.g. Swedish, German, Spanish, Portuguese (of Brazil), Hungarian and English. The immediate question that one asks is " Why ?" Why are so many revisions now being made or planned for ? There are four principal reasons : (1) a better knowledge of the original texts, not only as regards superior textual readings (i.e. because they are closer to the originals) but also as regards more accurate exegesis ; (2) the inevitable change which all languages undergo in the history of their linguistic development ; (3) new attitudes with regard to what constitutes faithful translating ; and (4) the recognition of the inadequacy of some of the earlier translations, done primarily by foreign missionaries.

Better Texts and Exegesis

As a result of profound scholarship, our present-day texts are considerably closer to the originals ; and the painstaking efforts of scholars to discover the exact meaning of the text, especially from the studies of the papyri, have brought rich results. Furthermore, there has been a growing conviction in the Church—among the laity as well as the clergy— that the Word must express the truth. (Regardless of some new interpretations of traditionally favourite passages, the truth is always to be preferred to an error sanctified by usage).

Contemporary Language

The fact that living languages change and that Scripture is the voice to living men and not an echo of the past has come to mean that numerous translations, whose present form was first crystalized in the 17th and 18th centuries, must be changed. For the last two or three hundred years, the language of the Bible has in many instances not kept pace with the language of men, and the Church has come to the realisation that it may fail to speak with conviction to the people simply because it is not using their language. Of course, there is a sense in which the language of revelation can never be quite the language of every day usage since the thoughts of revelation are not the commonplace thoughts of men. But the meaning of God's revelation must not be veiled by archaic wording, which did have meaning to our fathers but which fails to challenge the thinking of our contemporaries. The romance of strange words and the familar associations in memory and ritual are not enough when secularism threatens the very life of the Church. Rather than depend upon the past, we have come to realise that we must prepare for the future. Hence, many present-day revisions of the Bible aim at expressing the truths of revelation in more contemporary speech.

A New Appreciation of What is Meant by Faithful Translating

The opinion held by many persons in the past—but by no means all—was that faithful translating consisted in literal word-for-word equivalences of the original. Often the translator was willing to sacrifice clarity for the sake of literalness, and all renderings which were not literal were labelled as " paraphrases " and hence not faithful. However, it has come to be recognised more generally than before that where one language can use only one word another language may need half a dozen words, and vice versa. Present-day

translators are more concerned with expressing the equivalence of meaning rather than finding purely verbal equivalences. We must not think, however, that what we may call a " present-day attitude " toward translating is purely the possession of our own day. Great translators have always been concerned primarily with meaning and not with the mechanical equivalence of words and grammatical forms. The King James' Version, for example, exhibits far more appreciation of the proper function of the translator than the English Revised Version (1885) or the American Standard Version (1901), both of which reflect a much more literalistic attitude. What we mean by " present-day attitude " is simply that contemporary translators and revisers are more and more concerned with the meaning of Scripture and less and less inclined to sacrifice the message of the Word for the sake of duplicating its literal form.

Different Types of Revision

Revisions may be classified under five general headings (though in many instances there is overlapping) : (1) archaising, (2) editorial, (3) stylistic, (4) basic and (5) radical.

An archaising revision may be illustrated by the Masoretic texts, which constituted a definite attempt to give an archaic form to the text. This was largely done by the elimination of some of the vocalic consonants and the substitution of vocalic pointing. This can be readily noted by comparing the Masoretic Isaiah with the recently discovered Dead Sea Scroll of Isaiah. It is reported that certain persons in Germany would like to revise the Luther text in the direction of the earlier form. Such a revision is ultimately doomed to failure, since languages do not revert to earlier types but keep on changing. Of course, such revisions may enjoy a certain popularity within a restricted group but they have never served as instruments of evangelism.

Editorial revisions consist solely in changes of spelling, punctuation, paragraphing, and the elimination of some few wholly unfamiliar terms. A number of the revisions of the Luther text fall into this category.

Stylistic revisions generally include editorial changes but also involve the use of more contemporary vocabulary and grammar, without however essentially changing the meaning of the text. That is to say, the revisers are concerned primarily with the linguistic form of the translation and not with its relationship to the Greek and Hebrew texts nor with their present-day exegesis. The revision of the Reina-Valera Spanish Version now in process illustrates this type of stylistic revision. The textual and exegetical content is essentially that of Reina and Valera, but the language and grammatical forms are more contemporary.

Basic revisions involve not only editorial and stylistic changes but also interpretatation of passages and the use of better Greek and Hebrew texts. Such revisions are based upon the best scholarly evidence available, but they do not attempt to change the traditional form of the translation, except where it seems necessary. Such a revision is in line with the development of the language and scholarly study of the Scripture, but it is strictly a revision. The Revised Standard Version of the New Testament in English (1946) illustrates this type of revision.

Radical revisions are in a sense not revisions at all, but simply new translations which bear the name of a revision. In some instances this type of "revision" is necessary, when the former translation is almost wholly bad or completely out-dated, but in general the reaction of the constituency receiving such a " revision " is that it is unnecessarily different.

The Revision and the Constituency for Whom a Revision is Planned

The acceptance or rejection of a revision depends very largely upon the constituency for which the revision is planned. It is not always the innate value of something which recommends itself to the people but their degree of preparation for it. Good revisions have been rejected by people who were simply not prepared to receive them. Before any group undertakes the considerable expenditure of time and money in the production of a revision of Scripture, it is necessary to determine not only the nature of the revision but the type of constituency, and the two must be brought together. It is possible to educate the constituency to an extent, but not very much, for tradition always has a tremendous hold upon people, especially in the realm of religion. Jesus mentioned this fact when He said that " no one after drinking old wine desires new, for he says, ' The old is better'." (Luke 5 : 39) If then the education of the constituency is difficult, long and uncertain, we need to be all the more careful that the revision is adapted to the people. In fact, it is often not possible to go as far as one might like in a revision, and the ideal revision has to be put off till a later time. This is what has happened with the Reina-Valera Spanish revision now in preparation. It follows the Textus Receptus for the most part and consists primarily in the changes of obsolete words and phrases together with some clarification of unnecessarily obscure passages. This revision is not enough, however, and surely within the next twenty-five or thirty years there will be among Spanish-speaking Christians as insistent a demand for a further revision as there has been for this.

The Timing of a Revision

There is therefore, not only the factor of the type of revision which people should have but the time at which they are likely to accept such a revision. The general result of better training for the clergy and higher education of the laity is for the Church to be no longer satisfied with a stylistic revision and to desire something more basic. So a church may utterly reject a basic revision at one time and accept practically the same type of revision a few years later. This has happened in one of the relatively large languages of Africa. About thirty years ago a revision was rejected. In general the arguments against the revision were based upon doctrinal issues, but there were other problems involved. The truth was that the church was quite content with the existing translation. Later, however, another committee set about to make a revision after a large segment of the constituency had moved close to the acceptance of a basic revision ; and the present revision is very popular, even though it contains a very high percentage of the earlier revision which was rejected.

Some persons believe that it is fine to go ahead and prepare revisions, even though it may be many years before they are accepted. In some instances this may have been a correct procedure, but usually it is not as simple as may appear. It takes almost superhuman intelligence to determine in advance the types of linguistic changes which are likely to occur in the language and the nature of the exegetical and textual evidence which will be accepted by a succeeding generation. But more difficult than anticipating such developments is the psychological barrier to the acceptance of something which was not proven successful in the past. However, it is true that such a revision may be incorporated into still a further revision and in a sense serve a useful function.

Accordingly, there is a sense in which certain revision of a more radical type may serve a very important purpose in educating the Church toward a better revision with wider acceptability. Such revisions should not be discouraged, but it is generally unwise for such revisions to be promoted by

the Bible Societies, for they are not designed to serve the Church as a whole but only restricted segments, who can be better served by organisations which have a more limited base of support and operation than a national Bible Society.

Procedures and Techniques in Revision

Much of the success of a revision depends upon the thoroughness with which plans for a revision are carried out. Without detailed principles carefully worked out on the basis of adequate sampling of opinion and the study of revision needs, a committee may waste considerable time and money. For a detailed analysis of these problems, see " Problems of Revision," Volume 2, pp. 3-17 of THE BIBLE TRANSLATOR, published by the UNITED BIBLE SOCIETIES.

Revisions of the Bible are a continuing necissity, for the Word must be given in the living words of each succeeding generation. However, the success of a revision depends so fully upon the fundamental problems of the nature of the revision, the attitudes of the constituency, the timing of the production, and the procedures employed that no one concerned with such matters can afford to overlook these fundamental problems involved in any revision of the Holy Scriptures.

A NEW ERA IN INDIA?

by WILFRED J. BRADNOCK

WHEN William Carey, perhaps the greatest missionary translator of all time, began work in India in 1793, he reported that well over 200 different languages and dialects were in use throughout the country. It is little wonder that during the last 150 years, not only has India been a linguist's paradise, but the Church in that country has had to find some answer to that most thorny of all problems—communication. Time and normal historic developments have brought about great changes in the course of the last 150 years. Speed of travel has helped to break down barriers, drawing vast communities into closer contact with one another, thus reducing the numbers of cultural unities and promoting the use of *linguae francae* so that today, although scores of minor dialects still survive, it is possible to speak with some accuracy of twelve major languages. In all these languages, versions of the Scriptures have existed for many years and in some of them there are two or three different versions still in use.

The story of the making of these versions is one of the great epics of the history of the Church in India, and is far too little known. Some of the versions e.g. Tamil and Telugu in the South and Gujarati and Urdu in the North, have long been recognised as outstandingly good and it is not too much to say that the Church has been built squarely and securely upon Scriptural foundations that will abide for many generations to come. Unfortunately, this is not true of certain other versions and, particularly in Bengal and North India where the Church is relatively weak, it is now being seen that the making of new versions of the Scriptures must be a first priority of the Church if it is to be equal to its tasks in the next generation. There are many reasons why the Church in Bengal and North India has not yet attained the strength and vitality of the Church in the South, but it is significant that on the whole we find the greatest weakness in Scriptural translation in the versions of the North,

and especially the Bengali and Hindi. Plans are now being made to set up strong committees of nationals aided by missionary scholars to undertake these all-important enterprises, and it is hoped that within three years New Testaments will be available.

The circumstances which have made this need more acutely felt than ever before are not only to be attributed to normal development but are directly related to the momentous changes in the political and social structure of the country during the last six years. Traditionally the North has been the seed-bed of the great movements of creative thought in the field of politics, culture and religion. It was Bengal, for instance, that first saw the development of an important vernacular literature in the days of William Carey and the Serampore missionaries. It was Bengal that produced some of India's most outstanding poets, philosophers and social reformers. Here, too, that some of the most fruitful educational experiments were carried out under the British régime. As for Hindi, that was the mother tongue of the immortal Tulsi Das, author of India's most beloved religious epic, the Ramayan. In those days, as indeed today, Hindi was a conglomeration of diverse dialects, but even then it needed no great gift of prescience to foresee a tremendous future for it. If we want to know why first Bible translations in these languages never became standard or authorized versions, the most obvious reason is that they were made by foreigners, not Indians. This detracts in no way from the amazing achievements of Carey and his colleagues, who together in less than forty years produced versions of the Scriptures in over thirty different languages. That story is one of the epics of pioneer missionary history, but to claim for these early versions any really outstanding literary merit or practical permanence in the service of the Church would be going beyond the facts. The first translators in Hindi and Bengali had to depend largely on Hindi pundits, who in the nature of things were steeped in their own modes of religious thought and tied and bound to the classical Sanskrit language. Although Carey and his colleagues had a veritable passion to ensure that their translations would be intelligible even to the unlearned and ignorant, their success was only partial. None knew better than they that a pioneer Bible translation is like a grain of wheat that must fall into the ground and die before it can really come to life, and they went to work largely in the faith that others would certainly follow.

The time has now come when the Christian community in North India and Bengal is demanding really adequate versions of the Bible. What makes the task imperative is the profound change which has taken place since 1947 in the political, social and religious environment of the Church. While the British connection remained, it was perhaps inevitable that the atmosphere of Indian Church life should in some ways be artificial. One of the first effects of a new and refreshing realism is a recognition that versions of the Scriptures, which in style and idiom betray the link with a foreign culture, can no longer be effective instruments of evangelism. In 1900 it was possible for a European scholar to declare that one of the providential circumstances attending a recent revision of the Hindi Bible was that, of the three revisers, two were English and one American ! To say the least of it, that sounds somewhat naive in Indian ears today. But many are coming to regard the widespread use and popularity of the English Bible in India during the last one hundred years in a more sober light today, for in a sense it prevented us from seeing that only Indian Bibles in Indian languages by Indian scholars could meet the ultimate needs of the whole of Indian society. Twenty years ago a Bible Society secretary could say—and did say : "It is one of the most striking evidences

of the intrinsic worth of the Bible that today it occupies so commanding a position in the thought and knowledge of educated Indians. In all newspapers written in English, a knowledge of the main outlines of the Gospel story is taken for granted and may at any time be the subject of easy reference. If any one contribution from the West to India during the last century-and-a-quarter were to be singled out as of supreme and permanently fructifying worth, it would be difficult to find any serious rival to the Bible." How fine that sounds but what we overlooked was that it largely referred to the English Bible at a time when all Indians were coveting an English education, when missionaries were to the forefront in providing it and could even ensure that the Bible had priority in the curriculum. Those days are gone. Hindi is now rapidly supplanting English in the plans of the policy-makers and its use may well become universal throughout the country in a matter of years. Add to this that hundreds of thousands of new literates in Hindi are yearly being brought within the influence of the printed Word, and the supreme urgency of these new versions is immediately apparent.

In matters such as this, there is indeed a fulness of the times. Few can doubt that in North India and Bengal that fairly describes the present. It takes about ten years to revise a Bible and many feel that that is just about as far ahead as we can see in India today. Perhaps as never before a kind of co-operation is now possible between missionaries and Indians which will ensure that the final version will not only be thoroughly scholarly but in style and idiom wholly Indian. For years, Serampore College has been sending out a steady stream of theological students highly trained even by Western standards. In Bengal a complete revolution in literary style has been wrought by the work of the great scholar and poet, Tagore, and the Santiniketan School, rendering the formal archaisms of Sanskrit obsolete and making dignity and simplicity the keynote of a new appeal to the ordinary man. The situation in the Hindi area is perhaps more complicated, for the definition of what is standard in Hindi is largely an unsolved problem, as it was 150 years ago. The dialects are still manifold and the differences of opinion between the Sanskrit pundits and the advocates of colloquial speech just as intense. But all this serves to make the attitude of the Church the more significant. Why should not we, they say, take a hand in deciding what is to be good standard Hindi? Do we not hold in trust the most significant religious book in the world? Are we not as a Church almost the only homogeneous group covering the whole Hindi-speaking area, and may we not, therefore, by making a first-class translation of the Scriptures at a time like this, not merely make a decisive contribution to the evolution of the language, but command the attention as never before of a vast reading public which hitherto has been stranger to the Word of God?

To all these questions, outstanding Indian Christian leaders like the Metropolitan of India and Dr. Mukerji, Governor of West Bengal, supported by the Christian Councils are saying a very emphatic "Yes." Proud as she is of a civilisation and culture deep-rooted in the soil of antiquity, India today is in receptive mood to all the good things the modern world has to offer. In agriculture, industry and commerce, she has long since taken to the progressive ways of modern science. In education, social reform and all the arts of government, she is proving a willing learner and a powerful teacher in an ever-more fruitful fellowship with the West. Could any time be more appropriate for the Church to bring home to the heart of the nation her own most priceless possession, the Bible?

A BIBLE TRANSLATION IN BASIC DUTCH

by Frans Visser

IN the Netherlands there exists alongside the Bible Society a " Committee for the Good Use of the Bible," which publishes the kind of editions that the Board of the Netherlands Bible Society, because of the nature of its Constitution, cannot deal with. This Committee considered for some time whether it was necessary and possible to publish an edition of the Bible in basic Dutch. As secretary of this Committee, I was asked by the editor of the U.B.S. Bulletin to contribute a short article in answer to the following question : " A short time ago a new Dutch translation of the Bible was published and it can be assumed that this new translation uses a language that will be understood by everyone ; why does the Committee, in spite of this fact, consider producing a version in basic Dutch ?" I was glad to learn from the wording of the question that it is realised that the Committee is only *considering* this. Indeed, our Committee is far from being convinced that such an edition is necessary. There are, however, several reasons in favour of considering it.

1. In December, 1951 the new translation of the Netherlands Bible Society was finished, not a revision of the old translation dating from 1637, but a new translation direct from the original text. For twenty-six years more than forty professors and ministers worked on this translation. Of course, one of the primary reasons for undertaking this new translation was that fuller knowledge of the original text and the languages of the Bible enable us to translate the Bible more accurately than was possible in 1637. A second reason was that the Dutch language of our time is not the same as it was in 1637. Many words used in the old translation are no longer in use today ; many other words have changed their meaning, a change which in most cases means a devaluation.

The Dutch word for wife in 1637 was " wijf," but now it is " vrouw" ; the word " wijf " is now used to indicate a woman, omitting the most appreciated womanly qualities, viz. tenderness and gentleness. It is now only used to indicate vulgar women of the lowest type. In the course of the centuries words of this kind have often been changed in new editions of the translation, but not always. Even in new editions of the old version, Hebrews 7 : 26 gives as a translation for the Greek word *akakos* : " Onnozel". In 1637 this word meant " guiltless," now it almost implies " weak-minded".

These changes in the Dutch language have also provided a reason for producing a new translation of the Bible. In modernizing the language of the Bible and in adapting it to the common parlance of our time, the translators have not gone so far that this new translation will be understood by everybody today. The fact remains that the Bible is a difficult book, dealing with profound problems of life and death, and in doing so using words, metaphors and thought-complexes from a world far removed from us in time and space. Therefore the question arises whether " translating " has not to be more than converting words and sentences into another language : whether it has not to be searching for the inner sense of the original text and converting that inner sense into the way of thinking of a different time and a different people. Thus Dr. Adriani in Poso, on the island of Celebes, did not hesitate, in translating Psalm 42, to substitute for the unknown " hart " the word for " ox "

which is well-known in Poso. The translators of the new Dutch translation have not worked along this line, although in using more modern Dutch they have now and again done so unwillingly. Indeed this is inevitable. No translation can be entirely faithful to the original text. The author of Genesis 1 : 1 in using his Hebrew word for " heaven " certainly thought of something quite different from what is conveyed to the reader of the word heaven in the English Bible. But our present-day translators had no intention other than to render the original text of the Bible as correctly as possible, losing as little as possible of the original content. If, however, still more simple Dutch and still closer adaptation to the present-day ways of thinking and expression are wanted, that is sufficient reason for giving a more simple version alongside the new translation. In that case it should be realised that in simplifying the translation there is a risk of losing something of the contents.

2. The new translation is the work of forty translators, belonging to different Protestant churches and denominations. In the New and Old Testament translation committees, and later on in the committee especially responsible for the language of the translation, all members had to be in agreement on the final wording. The simplicity and beauty of the language of the translation has not always benefitted by this search for correct wordings, satisfying everyone. A somewhat freer translation accordingly offers better chances for the use of a more simple language.

3. The new translation is written in a language suitable for use in the churches. The solemn and sacred character of the language of the Bible has often been consciously preserved. Undoubtedly, however, it is possible to translate some parts of the Bible, and especially the Synoptic Gospels, into more popular Dutch. Moreover, the translators have changed next to nothing in the construction of the sentences. In the new translation also the first chapter of St. Luke begins with a compound sentence, comprising four verses. The committee mentioned above has not hesitated, in trying to give a version in basic Dutch of the Gospel of St. Luke, to take the name of Theophilus, to whom this book is addressed, out of verse 3 and to put it at the beginning of verse 1, dividing the long sentence into two shorter ones, with a full-stop after verse 2. In this the version in basic Dutch goes much farther than the one in basic English, which leaves this whole sentence entire.

There more drastic changes are due to the fact that in the Netherlands there is already a new translation ; therefore a simplification of this new translation has as a matter of course to be still simpler than the one in basic English. At the same time, this explains why we are in doubt whether to continue this work. The danger exists that this basic version will become a reproduction in our own words of the contents of the Bible. Not only is this not our intention, but also it is unnecessary. More than one such version of the Bible has already been published, mostly more or less abridged. Recently a translation has been published of Kaj Munk's book : " Luke's account of Jesus and His flock."

Thus far we have proceeded with our preparations and discussions in this matter. We are very eager to hear of the experiences and opinions of others on this point, as this will undoubtedly affect our decision on the question of whether to continue this work.

THE SPANISH BIBLE REVISION

by John H. Twentyman

THE city of Lima, capital of Peru, was the meeting place in 1952 for the committee which is revising the Valera Version of the Spanish Bible, while Mexico City was chosen for the 1953 sessions. From the middle of January to the end of February, leading men of the evangelical movement in Latin America met together to continue as a committee the work of revision on this important version, which serves a population of over 120 millions. Drawn from all parts of Latin America, these men have nevertheless formed themselves into a compact and united committee, which has only one object—that is, to give to the Spanish-speaking world the Word of God in a language understood by the people of today, at the same time retaining the literary majesty of the Valera Version (translated during the latter half of the sixteenth century, which became known as the Golden Age of Spanish literature), and conserving absolute fidelity to the originals of the sacred text.

The 1953 session being the third of such meetings, the work is well advanced, and it is hoped that within two or three more years the task will be completed, after which the long process of type-setting and proof-reading must be commenced. It should be understood that the present revision is not to be considered as a new version, but rather a " light " revision in order to bring the present version up-to-date, changing obsolete words and punctuation, at the same time taking advantage of recent manuscript discoveries. The work scheme adopted by the committee is as follows : Each member revises a given book of Scripture, after which in full session the particular member's work is read aloud, with the changes incorporated, different members taking part in the discussion that naturally follows. After a particular portion is thus approved, the revised reading is placed on stencils for mimeographing and is sent out to a select group of consultors, representing the evangelical church in Latin America and Spain. The consultors, having made their suggestions, the work is returned to the committee for further consultation, after which it is very carefully checked for punctuation, etc. before finally being approved.

This, as may well be appreciated, requires a tremendous amount of work and time, not only by the committee members themselves, but also by others working in conjunction with the committee. Although the members are in full session for only six weeks each year, the task is carried on through the rest of the year, by committee members and consultors working individually, so that at the following session their findings and suggestions may be further discussed and collated. Ultimately this method saves considerable time, as well as giving opportunity to a larger number of representatives of the church to study the suggested changes and make comments thereon.

The general reaction from those consulted has been most favourable, and it is hoped that with God's blessing resting upon the work, the Word of God in the Spanish tongue may speak with such force to the hearts of those who read it that many may come to own Him Whose life and work it portrays, as their personal Saviour and Lord.

THE BRITISH AND FOREIGN BIBLE SOCIETY IN UGANDA

by Frank J. Bedford

THERE can be few more thrilling stories in the whole of missionary enterprise than the way in which the work of the Bible Society has been able to help forward the development of the Christian Church in Uganda.

Ever since 1888, when the Gospel of St. Matthew was published, copied from the earliest edition of a complete book in Luganda, which had been printed at Natete and translated by Mackay and Ashe, through a whole host of new editions and reprints up to the present day, the Society has laboured to provide the Word of God in the vernaculars of Uganda.

It was my privilege before coming to East Africa in 1949 to spend a number of months at Bible House in London, studying the history of the Society in East Africa, and making myself familar with the great needs of these vast territories.

Time and time again while poring over old reports, one was impressed by the many times it was stated that Scriptures had been sent to Uganda and testimony was made very often to the wonderful way they were being used in that country.

It might serve to remind us of the intimate link those Scriptures have had with the growth of the Church, if some of these statements are quoted from the book in which they are now recorded.

The Bible received with eagerness

In 1893 the General Committee of the Bible Society received two visitors who spoke of the remarkable number of literates amongst those converted to Christianity and the amazing way in which the Baganda were studying the Scriptures.

" In Uganda, we have strangely realised the hopes of Erasmus and the narratives of Jerome : one African commits portions to memory as he follows the plough ; another reads as he rests from work, or fishes in his boat on the lake ; the book is always carried with its owner, and preserved as his special treasure."

Bishop Tucker writes a letter to the Society at this time in which he encloses a thank-offering and says, speaking about the reception of a consignment of Scriptures, " People are full of joy and nearly beside themselves with delight."

In 1894 another letter reads, " Nothing is more remarkable than the eagerness of the people to learn to read and to possess the Scriptures."

And so through the years the Society battled, often against great difficulties, to supply the needs of the growing Church. Quoting again in 1896—speaking of Uganda, " Now the Africans have built for themselves, in various parts of the country, at least two hundred buildings in which to worship God and hear His Word read every day. The books of the New Testament sent out by the B.F.B.S. have been the soil out of which the work has grown."

By 1903 over 200,000 copies of the Scriptures had been sent to Uganda, and every copy had been sold at less than half-price and the difference met from the funds of the Society.

Those were indeed the days when the Uganda Church sent out its own missionaries and they all went armed with printed copies of the Scriptures in their own language.

" African missionary recruits, both men and women, are going forth, at no small self-sacrifice, as missionaries into the six vast pagan districts around Uganda."

In 1909 there is a note about the Katikiro Sir Apolo Kagwa, K.C.B. " Every week some thirty of his highest chiefs meet in his house for a Bible class, which is conducted by one of the missionaries."

Then comes 1910 that great statement by Bishop Tucker : " The Bible in Uganda and the Mission in Uganda are almost synonymous terms. It is almost as difficult to think of Uganda without the Bible as without the Mission, so closely is the one thought woven with the other."

It has ever been the joy of the Bible Society to do this work as a part of its world pattern of service which is expressed so well in the words, " To put a copy of the Bible in the hands of every man in his own language at a price he can afford to pay."

Right up to the present day this work for Uganda has never faltered and during the difficult days of the Second World War there was never a shortage of Bibles in Luganda, and this in spite of the tremendous cost to the Society and the fact that, because of difficult circumstances, the supply of Scriptures to some parts of Kenya and Tanganyika was reduced to a mere trickle.

Present activities

It might interest readers to know some of the things which the Bible Society is attempting to do in Uganda at this time.

In the first place it continues to do its basic work of supplying the Scriptures. This is true of all the vernaculars of Uganda in which the Scriptures are printed. Whenever the need has been clearly stated by the Church, the Society has striven to supply it.

We shall continue, helped by Almighty God, in striving to meet all needs as they arise. Distances are great, some areas are remote, Scriptures sell more quickly in one part of the country than another. We need constant and accurate information about Scripture needs. We ask all Councils of the Church to put high on their Agenda the discussion of Scripture needs and the encouragement of Bible reading, for these two things go hand-in-hand. We want to know vital needs in sufficient time so that there shall never be a period when the Word of God is not obtainable in any vernacular.

Secondly, the Bible Society encourages those who are completing translations in various languages in Uganda. It gives a regular grant towards the support of the worker in the Diocese of the Upper Nile, who, with a representative committee, is translating the Old Testament in Teso. We rejoice in the completion of the book of Genesis in this language.

The translation of the Old Testament into Lugbara is steadily progressing and the Society is making a generous grant to the expenses of this work.

We hope that soon it may be possible to find someone who can be set aside for the translation of the Ancholi Old Testament.

In 1948 a Resident Secretary of the Bible Society was appointed to East Africa, and since arriving in East Africa in 1949 he has travelled 65,000 miles throughout Uganda, Kenya and Tanganyika. One of his great aims is to keep

the Society informed of Bible needs throughout the whole area. He also tries by all means in his power, working with those Africans who are keenly interested in the production and distribution of the Scriptures, to pass over to the Church in East Africa the facts of Bible work and to help them to understand that all African Christians are called to take a part in this work.

There is now an Auxiliary of the Bible Society actively at work in Kampala. One of the most encouraging aspects of the work last year was the establishment of a Namirembe Branch of this Auxiliary, organised quite spontaneously by a group of Africans who have caught the vision.

It is hoped that very soon another branch will be established at Masaka. This is a challenge to all the other pastorates throughout the Diocese.

Aims of Auxiliaries

All Auxiliaries have the following four aims :—

(*a*) To encourage Bible reading throughout the area, always remembering that we must not live upon past achievements in this matter. Every generation must learn the habit and privilege afresh.

(*b*) To enquire into the needs for Scriptures in each area and, if necessary, to organise colportage work. In this modern age we must use every method we can to ensure that all literate people possess the Scriptures.

(*c*) To spread news about the work of the Bible Society by means of every suitable kind of propaganda. To encourage the observance of a Bible Sunday in every church and to help all pastors and teachers to receive up-to-date information.

(*d*) To raise funds for the Society's world-wide work by encouraging people to give sacrificially, not counting the cost, but taking their place shoulder to shoulder with Christians everywhere in a great enterprise.

So far the income of Uganda is very small and not worthy of one of the great churches of Africa. There are signs, however, of an awakening and surely this is one of the ways in which an out-going missionary effort from the Church can be made. In 1954 the Triple Jubilee of the Bible Society will be celebrated and we trust that this great event will help all Christians to understand afresh that this matter of Bible production and distribution is work for every dedicated Christian.

THE BIBLE IN IRAN

by Adle Nakhosteen

THERE is evidence that long before the advent of Islam, Christianity came to Iran and made considerable progress. Not only many Bishoprics were established in this country, but the zealous missionaries of the Persian Church took the message of the Gospel of Jesus to India and China. But with the advent of Islam the torch that was kept burning for centuries lost much of its light. Under general persecution only a small minority was left. These are today called the Nestorian Orthodox Church with adherents numbering some 20,000. After the First World War, thousands of them emigrated to the United States of America and still maintain their worship in the ancient Syriac language.

The Bible and Missionary Zeal

Under adversities this Church has entirely lost its missionary zeal. Nothing has been done by them towards the evangelisation of the Moslems. The Church is consequently a 'dead' Church with no spiritual life. Their worship is in Ancient Syriac, a language which is not understood by the people. Had they had the Bible from the early days in a language which they could understand, they would no doubt have kept up their spiritual life and missionary zeal. Under adversities, it is only the Bible in the mother tongue that keeps the torch of faith alive.

In the interval between the Islamic advent and the beginning of the nineteenth century, when the British and Foreign Bible Society started work in Persia, various attempts were made towards putting the Scriptures into the Persian language. We have lately come across a translation of the Four Gospels into Persian in the twelfth century. A Catholic priest by the name of Giuseppe Messina came across this in the Bibliotheca Mediceoe Laurentinnanae et Palatinae, Florence, and he had it printed by the "Pontificio Instituto Biblico" at Rome. It is a translation from "Theriaque Diatessaron," a name which means "The Four put together." A Christian by the name of Tatianus prepared this in the second century and in his preface says that by putting the Four Gospels together he has not left out 'one word.' We intend to give this translation much publicity in this country, knowing that it will strengthen the Christian position.

On my way back from England last year I stopped in Paris for a while and studied some Persian manuscripts at the "Bibliothèque Nationale." It was a joy to discover that in the year 1640 Nadir Shah, the reigning Persian monarch of the time, had ordered that the Bible should be translated for him without note or comment. Accordingly the best Christian and Hebrew scholars were commissioned to carry out this order. I saw at this Library what was called "The Nadir's translation of the Pentateuch," a brilliantly prepared volume, with decorations in gold and in beautiful Persian handwriting. I also saw a copy of Nadir Shah's translation of the Four Gospels, besides various other renderings into Persian of the books of Psalms, Proverbs Ecclesiastes, Esther, Ruth, Isaiah, Jeremiah and Lamentations. In the history of Nadir's life and wars we find the following note : "Nadir ordered Mirza Mehdi Khan Isfahani to refer to the Jews and Christians to get him a translation of the Bible . . . . . Mirza Mehdi Khan came to Kazvin (Persia) with seven of the leading scholars, made a complete translation of these books (the Bible) and personally presented it to Nadir Shah." In the presence of Christian priests this translation was read out to Nadir.

Contribution of Henry Martyn

When Henry Martyn came to Iran at the beginning of the nineteenth century he was not aware of these translations and with undaunted devotion and untiring labours he translated the New Testament afresh and presented a hand-written copy to the reigning monarch of the time. Henry Martyn's labours mark the new era of Bible work in this country. Following his labours, other Church Missionary Society missionaries translated the Old Testament and in the year 1895 Dr. Bruce of the C.M.S. completed a revision of the whole Persian Bible, which is the edition now in use in Persia.

The British and Foreign Bible Society subsidized the publication of Henry Martyn's New Testament in the year 1814, helped with the publication of various other editions in the course of years and for the last 70 years has maintained an Agency in Persia. Whereas nothing has been done towards the circulation of the Scriptures before the 19th century in this country, the

Bible Society colporteurs in the course of these years have made the Bible the most widely-known book through the length and breadth of this land. Altogether over 1,600,000 volumes have been distributed. If these books could speak we could hear thousands upon thousands of voices telling us of the spiritual benefits they have brought to the people of this country. The favour with which Christianity is looked upon is in no small measure due to the wide dissemination of the Word of God. And numerous converts throughout all these years have attributed their first interest in the Christian faith to the reading of the Bible.

Pioneer Work of Colporteurs

In the beginning of things the work of the colporteurs was no easy task. They were much persecuted and were constantly working at the risk of their lives. The pioneer colporteurs of the Bible Society were men of great courage and strong faith. Everywhere they prepared the way for the coming of the missionaries. The Society has today some twelve of these colporteurs who are stationed in Teheran, the capital, and all over the country. From their centres they take itineraries to all the towns and villages of their districts, endeavouring to visit all the streets, markets, bazaars, shops and as many homes as possible. So the Bible is brought to the door-step of all who wish to buy and at a price which they can pay.

Set-Backs and Hopes

Following the Second World War and until recently we had a great deal of freedom in the distribution of the Scriptures. But since the oil trouble started the tide has been turning against us. Under normal conditions we could sell as many as from 40,000 to 50,000 copies per annum but the sales in 1952 dropped to some 22,000 volumes. We have had no hindrances officially from the government but with the great anti-foreign feeling prevalent, the people, especially in the provinces, have looked on our work as something foreign. To prevent agitations we have been working with tact and caution. Economic difficulties, the disturbed state of people's minds and the bulk of propaganda material available have also contributed to the smaller number of sales. But we are certain that this will be a passing phase and that we shall again be able to enjoy full freedom in our work

But public interest in Christianity has not receded. One evidence before us is the public evangelistic service held this last Christmas by the Evangelical Church in Teheran. About one thousand invitation cards were distributed and advertisments appeared on two successive days in two of the capital's leading papers. All those interested were invited to attend the Christmas service. The result was that the church was packed and many were standing at the back. A sermon was given on " The Place of Christ in the Life and Literature of Iran " which was greatly appreciated ; choirs from the church and church school sang hymns and a nativity film was also shown. There was no disturbance whatsoever ; the message was heard with reverence and interest. Over five hundred men and women were present, by far the majority being Moslems. We shook hands with them all as they left the church and there was not a single person who did not voice his appreciation. A Christian message was also given to a group of over a hundred Moslem girls. You could not have wished for a more attentive and appreciative audience.

In addition to the sale of Scriptures, the colporteurs of the Bible Society also take part in the Ministry of Witness. The Rev. Theodore Bulbulian of our Teheran staff, together with our Shiraz colporteur, have for some days been visiting homes in the capital, selling books and holding small services

of hymn and prayer. This is proving a great blessing to them and to the people visited. Mr. Bulbulian gave about half of his time last year in serving the Teheran Armenian Evangelical Church as pastor. In Resht, North Iran, our colporteur is giving half his time to the work of the local church. In Tabriz, Azerbaidjan, Superintendent-colporteur N. Muradian is doing the same. In Hamadan, old 'Ecbatana,' our colporteur, a Kurdish convert, is attending theological classes with a view to training himself better for the task that lies ahead. When circumstances do not allow full-time colportage, opportunities of this kind are not lost sight of and fortunately we have a staff which can serve as colporteur, evangelist or pastor.

Religious Freedom the Greatest Need

Our greatest need in this country, as well as in the other countries of the Middle East, is religious freedom. What is commonplace in the West is something we long for in the East! Officially there is no freedom in Persia for a Moslem to change his faith. The king must be a Shiite Moslem. Prime Ministers and cabinet ministers must hold the same faith. The membership of parliament and all the key posts of influence and leadership are only open to those of the Moslem faith. A convert could lose his social position, his job, his inheritance and many other social advantages. When the Atlantic Charter was signed, insuring freedom of worship, the hearts of many people in these lands were lifted up in the hope of gaining a freedom which is only just and right. But the international policy of 'expediency' again took the lead and we have certainly receded from the freedom we had hoped to gain. It is our earnest hope that in future the principles upheld in the Bible of freedom of all types for all people, can be followed in all international policies and relationships. Towards this the world's statesmen can greatly help.

New Men for a New World

The Bible portrays a new type of life and that is the secret of the strength of Bible Society work. In this new life lies the hope of the world for peace and prosperity. Only new men can make a new world, and the Bible which we seek to distribute widely can give this New Life. One of our colporteurs writes: "A certain young man by the name of N. . . . is being prepared for baptism. Twenty years ago his father bought a copy of the Bible. One day this young man came across it amongst his father's books and started reading it. 'The more I read,' he exclaimed, 'the more enlightenment of heart and mind I received.' He then decided to come to church and get more instruction. The last time I saw him he remarked: 'It is a real joy to me to have found my Saviour.' He is a teacher in a Middle School. His sister is also receiving instruction in the Scriptures and they are both being prepared for baptism. Isn't it wonderful that a Bible which was sold twenty years ago can bring forth such fruit?" Another colporteur writes: "A young man came to me and said that he wanted to become a Christian. I asked him how he got interested in our faith. 'A member of our family is now a Christian,' he remarked 'and I have seen such a change in his life and character that I have become interested myself. His wife has given me a copy of the New Testament which I have read with pleasure. I now consider myself a Christian. I told my mother of my newly-found faith and she became very angry, but when I told my father he did not rebuke me.' This young man is now coming to church regularly." These are incidents from our colporteurs' journals recently received. We hear of numerous similar cases in the course of every year. The following is a tribute to the work of our colporteurs by one of the Church evangelists: "In my short time in H. . . . . I have noticed how great and effective is the work of the colporteurs. I have myself taken a few journeys

to various places in this district with your colporteur. In all these I have met people showing interest in the Bible and receiving us in a very friendly manner. These have been invariably those who have purchased Scriptures on past tours from your colporteur. I can now keep in touch with these friends and correspond with them. The work of colportage is the most effective evangelistic channel."

We carry on in the firm faith that the Bible, and through it Christ, can bring this new life to this ancient land. The greatest literary men of Iran join with us in this faith. There are numerous references to Christ and the life He can give in the literary works of the country. The writers and poets of Iran have given their highest praise to the healing power of Jesus. The following is a tribute to our Lord Jesus Christ as the healer of all that is false in human character. It is by the Persian poet Jami, of the 15th century, and the rendering into English is by the Rev. R. Sharp of the C.M.S. :

> " Fair is your frame, but dark and dim your heart,
> Discrepancy like this is no man's part,
> How is it fit a white man's heart be black?
> Be white all through, whatever else you lack.
> Leave insincerity to the insincere,
> For insincerity is shame that is clear,
> Better seek healing of the Christ for He
> From this and every fault can set you free."

CHINA BIBLE SOCIETY WORK CONTINUES.

by Ralph Mortensen

Dr. Mortensen gave this news of the situation of Bible Society work in China during his recent visit to London.

AFTER waiting for our exit permits for two years and a day, my wife and I left Shanghai on January 22nd, 1953 ; but the China Bible Society was still carrying on work throughout China. The Board of Directors of the China Bible House had been glad to welcome Dr. Baen Lee as Chinese General Secretary on December 15th, 1950. He was the former President of Hangchow Christian College. He assumed all the responsibilities and duties of his office on February 2nd, 1951. Shortly after this there was a meeting of Protestant representatives in Peking which decided that it was not desirable for Christian organisations in China to cultivate relationships with people from imperialist countries. The Chinese Board of Directors has assumed entire responsibility for Bible Society work in the China mainland and is effectively looking after all Bible Society property which remains intact. They also formally registered the China Bible Society with the Chinese authorities as a Chinese national organisation early in 1951.

The Christian churches in China have religious freedom guaranteed to them in the Common Programme (or Platform) drawn up by the United Front. This means that loyal and patriotic Chinese Christians are allowed to carry on their religious duties, such as preaching the Word, prayer meetings, Bible study and the publication and distribution of Bibles and Christian literature which does not oppose the governmental authorities.

My wife and I were free to attend English services during these past two years. I was asked to preach in English on several occasions and also carried out ministerial duties.

Since it was not my privilege to have wide contacts with the Chinese Christians, I carried on Bible distribution work among the foreign population. Because of the difficulties and problems met with, there was greater interest in the reading of God's Word than formerly.

One of our Chinese Bible Society secretaries has been under arrest for about two years on account of his former connections, and no word from him is available.

A Chinese Christian layman is continuing his work of completing a Chinese Kuoyu translation of the Hebrew Bible and hopes eventually also to translate the Greek New Testament. His work is being financed by himself personally, but he has been encouraged by all who have learned to know him as a consecrated and persevering Chinese scholar to continue the work.

When I left Shanghai in January, 1953, the Scriptures were being distributed from our depots in Mukden, Tientsin, Peking, Tsinan, Sian, Lanchow, Chunging, Kunming, Hankow, Foochow and Canton as well as at the head office in Shanghai. The China Bible Society had stocks of paper on hand when I left sufficient to print whatever Scriptures might be needed in the immediate future. Our former depot in Hongkong has now become the Hongkong Bible House which prints and supplies Chinese Scriptures to Formosa and Malaya and all other depots in Southeast Asia where Chinese Scriptures are required. It is estimated that there are about 21 million Chinese now living in Hongkong, Formosa and the other Southeast Asia districts. When I visited Hongkong on my way home, Mr. David McGavin was about to leave on furlough and Mr. Douglas Lancashire was taking over.

On a four-day tour of Northern Formosa, I was able to sense the increasing need of Chinese Scriptures and of Scriptures in the tribal languages. There are some young missionaries studying the tribal languages with a view to translating the Bible into them. It warmed one's heart to see how the various Chinese groups contacted missionaries in Formosa in order to learn more about God and His Word. It was my privilege to speak to a group of about 100 students at a Bible class held in the home of a missionary. It reminded me of similar experiences in former years on the China mainland. Now the Chinese Christian congregations on the mainland are on their own and they are not forsaking prayer meetings and Bible Study. Quietly they are drawing strength from the eternal source of power and spiritual strength : " the Word of the Lord which endureth for ever."

While the China Bible Society has sufficient stocks of Chinese Scriptures for three or four years at the present rate of circulation, it is our duty to expand our work to reach more effectively the Chinese who are scattered abroad throughout the world. Some day, we believe, the doors of the China mainland will again be open and we must be ready for that day when it comes. The seeds we have been planting on the China mainland will some day sprout and bear fruit, and let us not forget that the seed of God's Word is still being planted by God's faithful workers in His Kingdom there, and souls are being won for Christ.

THE BIBLE SOCIETY AT WORK IN CEYLON

Some Encouraging Facts

by JOSEPH DE S. WEERASINGHE

THE Bible Society, when it is fully alive to its mission, will always be conscious of the need to revise and readjust its organisational machinery. While its objectives never vary, new insights are gained in a deeper understanding of their implications. The Society therefore, is constantly called upon to re-plan its strategy in the context of a changing world.

A New Situation

The Ceylon Auxiliary of the Bible Society of India, Pakistan and Ceylon was confronted with a new situation in 1947. We decided to implement the new policy of the Bible Society by discontinuing the services of our 16 colporteurs. A few years before 1947 we had as many as 31 colporteurs working in Ceylon. We know that sometimes we are in danger of scrapping our old machinery before we are quite ready with the new to take its place. We also know that it is not easy to make the Church realise that the distribution of Scriptures is an essential part of the missionary activity of the Church. All our new machinery had to be fashioned out of a small community of Protestant Christians numbering just over three per cent of our population. As a result of our decision to withdraw these colporteurs from our field, it was greatly feared that there would be a very serious drop in our circulation. It was also feared that a new Church, struggling to be self-supporting, would not be in a position to undertake any new responsibilities. It was in the face of such misgivings that the Bible Society embarked upon its new policy. Four years have passed since then and the results achieved indicate ample justification of the daring and revolutionary step which was taken in January, 1949. Our circulation figures and subscriptions and donations for that period are as follows :—

Year	Circulation	Subscriptions and Donations
1949	12,060	Rs. 11,488
1950	28,191	Rs. 15,000
1951	30,145	Rs. 18,226
1952	31,225	Rs. 19,656

At present we have a Harbour-Evangelist working in Colombo and two others working in areas untouched by Church organisations.

The Greatest Enemy

Ignorance is the greatest enemy we have to conquer in the Bible Society enterprise and there can be no armistice in our battle against ignorance. There are lots of people in our churches who are still wondering why we need their support and co-operation and who still do not know that last year we needed Rs. 200/- per day throughout the year for our work in Ceylon and that we received only Rs. 50/- per day as subscriptions and donations from the Ceylon Church.

Generous Giving for a Great Cause

It is, however, gratifying to know that more and more friends in the churches are becoming interested in the great objectives for which the Bible Society stands and the service we seek to render. As a result of deputation work in the churches and of personal interviews and contacts as well as the propaganda literature which goes into the country, our friends have learnt more about the Bible Society and, in consequence, they have given greater co-operation and support.

For example, one very heartening experience we have had recently is the way in which a Tamil Christian friend from an up-country tea estate has responded to our appeal. He became a Life Member himself and made his two sons, 18 and 19 years of age, Life Members also, with a view to making them interested in our work so that they may in their turn support the work of the Society in after years. So far as Ceylon is concerned, this constitutes a record in having three Life Members from the same family. A number of such examples could be quoted if space allowed.

A New Venture among Teen-Agers

For sometime now, we have been convinced of the desirability of a scheme of Junior Membership of the Bible Society in order to enlist the interest and services of our Christian boys and girls in the churches. The idea of a Junior Branch has emerged from the discovery that some of our most loyal and generous friends of the Society had their interest in this work kindled when they were young. It is, therefore, very desirable and indeed necessary, that a scheme should be envolved by which we may enlist the co-operation of boys and girls in our Sunday schools and other youth organisations. Preliminary steps have already been taken in this direction. As a part of our celebrations of the Third Jubilee of the B.F.B.S. it is earnestly hoped that we shall have enlisted 1,000 Junior Members by the end of 1954. The Junior Membership scheme on which we have embarked contains the following :

1. The appointment of an Honorary Junior Membership Secretary, to visit Sunday schools and other youth organisations to enlist members.

2. The Junior Members of the Society will be confined to the age group from 8 to 16 years.

3. Qualification for Membership is the payment of a subscription of 25 cts. per year.

4. Activities of Membership are :

   (*a*) Being responsible for the dissemination of at least five Gospels during the year.

   (*b*) Taking part in Scripture Search Competitions.

5. Possibilities of getting a suitable Badge and Certificate of Membership for Junior Members are being explored.

6. A film on the story of the Bible has been secured for work among teen-agers.

The Bible Society in Ceylon has a great task ahead. We are privileged to send out the greatest and the most living book the world has known. It is the book which gives life where there is darkness, enkindles resplendent hopes where there is paralysing despair and confronts the reader with the living Christ Who is our Redeemer and King.

BIBLE WORK IN A MUSLIM COUNTRY

by CHANDU RAY

OUT of the 35 million people in West Pakistan, 97 per cent are Muslims, and of the latter 90 per cent are illiterate. 80 per cent live in villages in little mud huts, without any architectural plan. Most of the huts are built by the women, with the help of one or two neighbours. Their cattle, when they have any, usually live in these mud huts too. These villagers are almost all agriculturists, and often do not see any cash. The average earning capacity per head per day is less than 4 annas (or 7d.)

One half per cent of the total population is Christian, among whom also 90 per cent are illiterate and 80 per cent living in villages and earning less than 4 annas per day per head. Most of the Christians live in the Panjab, as details later will show. There is great missionary enterprise, and in spite of the pressure of the overwhelming majority of Muslims, the Christian community is steadily pressing forward. Since independence in 1947, over 5,000 persons have been baptized. Recently new areas are showing much interest in the Gospel.

West Pakistan consists of the following areas, with their respective populations :

	Sq. miles	Population
The Panjab	62,000	20,000,000
Sind	48,140	5,260,000
North West Frontier	14,260	3,250,000
Baluchistan	54,460	570,000
States (Total) :		5,690,000
Baluchistan (Tribal)	79,500	
Bahawalpur	17,500	
N.W.F.P. (Tribal)	25,000	
Khairpur	6,000	

The 'lingua franca' over a large part of Pakistan is Urdu, and this language is specially used in the Panjab, along with the colloquial Panjabi. Both are written in Persian characters. The Bible in Urdu is available and the present translation (revised in 1933) is considered as good, but in parts difficult for the common people. There is only the New Testament in Panjabi, which was revised last year. The translation of the Old Testament in Panjabi is in progress and a good part is ready. The Panjabi Psalms translated in lyrics form the hymnary of the Church and are loved by all. A good many illiterate people can sing all the Psalms by heart, and will often spend half the night singing them at wedding parties, etc.

There is no other Muslim country in the world in which there are over 280,000 evangelical Christians, in addition to about 200,000 Roman Catholics. In the Panjab alone there are over 225,000 members of the Protestant churches. In the Panjab there are three Christian colleges for men and one for women,

but in these colleges the percentage of Christian students is under twenty. There are ten Boys,' eight Girls' and three Co-educational High Schools. There are also seventeen Middle Schools for Girls and two for boys. There is one vocational training school. In a number of these schools a large percentage of students are Muslims, and all these institutions are evangelistic centres. There are also nine hospitals, where the Gospel is preached regularly and Scriptures sold openly. Since such a wonderful set-up is provided in this Muslim land, we feel that everything possible should be done to strengthen the Church in Pakistan. And it is here that the challenge of 90 per cent illiteracy comes to us with great force. We believe that through adult literacy work, and through the primary schools in the villages, of which there is a very serious lack, many Muslims will be open to the appeal of the Gospel.

The picture of Sind, Baluchistan and North West Frontier Province is much more barren, and the missionary enterprise much more meagre. In the area of 234,000 square miles, and a population of over 15 million people, there are less than 50,000 Christians, with only four boys' and three girls' schools, one college and four hospitals. Very little evangelistic work is being done in Sind and Baluchistan, but recently a lot more attention has been given to the N.W.F.P. The people in these areas are far more bigotted and ignorant. We have four colporteurs in these areas but the sales are very low. The New Testament in Sindhi (for Sind) and in Pashtu (for N.W.F.P.) are available. The Bible in Sindhi has been translated and is awaiting publication. The Bible in Pashtu was printed in the last century but is no longer available. There is little demand for the Pashtu Bible. Gospel portions are available for Baluchis and Birohis of Baluchistan and tribes. There are literally thousands of miles in Sind and Baluchistan where there is no witness for Christ. Until recently the two states of Bahawalpur and Khairpur were closed to the Gospel, but both these states are now open. A few agricultural labourers (Christians) have gone and settled on land in Bahawalpur, but on the whole there is no preaching of the Gospel done in these two states. Many missionaries could be absorbed in Sind, Baluchistan and the surrounding areas.

There are comparatively few paid national evangelists, because out of the small percentage of literate Christians, we draw the pastors, schoolmasters, schoolmistresses, nurses and government servants. As literacy advances, I feel sure that more and more national evangelists will be available. Also, as it has been stated a large majority of the Christians live in villages, living in very backward conditions, and therefore are afraid of new places and new ideas.

In the midst of these circumstances, the chief task of the Bible Society has been forward evangelism—to enter into new fields, to organise Scripture selling campaigns from village to village and preaching in market places to the illiterates. Also it has been our privilege to unite the missionary effort by giving special help in evangelism to some neglected areas. Recently we were able to go as a team of 36 people in two areas in Sind, with marked results of deep interest in the Gospel and turning to Christ of fourteen villages. There is still need of colporteurs in the unevangelised areas, but owing to lack of funds it has not been possible to engage more men. Even the big cities like Lahore, Karachi, Peshawar, Rawalpindi and others are not properly covered by anyone who sells Scriptures from door to door. But wherever evangelistic work, preaching and selling of Gospel portions is being done, the doors are wide open. There is a good demand for popular good literature, but little is available at present. The buying capacity of the people is low and the production costs are high, and therefore little gets done.

NEWS FROM ALL THE WORLD

Under this heading we do not intend to give only information of the Bible Societies, but we also want to include such facts as may or should have a bearing on Bible Society work. This information should therefore not only tell us what other Societies are doing, but should also help us to apprehend the whole realm of common responsibilities and should lead us to think out how best we may extend our own activity in the future, in such a way as to fulfil our calling to the utmost.

Caribbean

A Caribbean area conference was held at Cristobal, Panama Canal Zone, from 1st to 15th March, arranged by the American Bible Society for its secretaries working in that area. The Rev. Paul Collyer was organising secretary of the conference, and the Rev. Dr. A. M. Chirgwin, U.B.S. Research Secretary, went from Geneva to represent the U.B.S.

The first week of the conference was devoted to immediate questions concerning the administration of the Agency. The second week was spent in consideration of the wider issues facing the work of Bible Societies at the present time, as part of the whole world-wide missionary movement. "That movement," writes Mr. Collyer, "is undergoing a very penetrating self-examination. Its policies, strategy and techniques are being re-studied in the light of political, social and economic developments around the world, as well as in the light of the growthof the Christian Church in what have been called 'the mission lands.' It is our intention to consider very carefully the place of the Bible Society in the total missionary programme of this 'new day'."

Dr. Chirgwin will contribute an article to our next issue on the findings of the conference. After leaving Cristobal he will visit Bible Society work in Brazil, Mexico, California and New York, returning to Europe towards the end of May.

East Africa

From a circular letter sent by the Rev. F. Bedford, agent for the B.F.B.S. in East Africa, we quote the following passages :

"Three weeks ago it was good to return to Nairobi after the longest and most strenuous trip we had ever undertaken in East Africa, although I returned at a very troubled time.

"This journey will ever remain memorable, not only because of the distance driven, but because in so many places our coming was almost simultaneous with the arrival of bulk supplies of the new Union Swahili Bible.

"My thoughts often dwelt on the opening words of Bishop Beecher in a recent article on the Swahili Bible. 'The production of a translation of the Bible in any vernacular is always an outstanding event in local history. But the production of the new Swahili Bible is an event in the world history of the Bible that may well be described as ranking with such great events as the publication of the Revised Version of the Bible in English towards the close of the nineteenth century.'

"The purpose of our journey was to reach the churches in these distant places and to share with them the vision of Bible Society work, and also to study problems of Bible translation, and to gather information about the needs of each area for the Scriptures.

"Perhaps one of the most thrilling experiences was to arrive at the C.M.S. Mission station of Kibondo almost mid-way between Lake Victoria and Lake Tanganyika. The whole of the car was covered with a layer of red dust, and

so much of it had penetrated to the interior and gathered on our persons, that we must have looked very travel-stained.

"The missionary came forward with a glad smile on his face and his first words were : 'The Swahili Bibles have arrived.'

"The following day, being a Sunday, we had a short respite from our travels, and we worshipped in a long narrow church with a heavy thatched roof. It was packed with Africans from the surrounding districts and it fell to my lot to read the first Scripture lesson from the new Swahili Bible.

"The next day we left in good time, for the very precarious ferry over the swift-flowing Malagarasi River which lay ahead of us. But even at that early hour people were already arriving to buy their Bibles."

Egypt

The Rev. J. M. Roe, former agent of the B.F.B.S. in Algiers, has been transferred to Egypt for the Bible Lands South Agency, in succession to the Rev. L. Geary. Mr. Roe arrived in Cairo at the end of January.

England

The *British and Foreign Bible Society* has issued special "Coronation" editions of its 'Jubilee' Bible—the smallest, cheapest and most popular edition of the Authorised Version—and of other cheap editions of the Bible in the Authorised or the Revised Version. Almost all the copies bear the Royal Cipher in gold. The Ruby Bibles are, in addition, provided with a specially-designed jacket.

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The second booklet published by the B.F.B.S. in its series of Third Jubilee books has now come off the press. Written by Henry Bett under the title "The Bible in the Making of Britain," it is essentially devoted to the history of Christianity in Northumberland.

France

The travelling Bible exhibition which is visiting a number of towns in France (see BULLETIN 13, p.6) has received very encouraging support from both officials and the public in the towns so far visited. At Toulouse there was an official opening, in which a number of outstanding personalities of the town took part, from the churches, from educational, governmental and commercial bodies, from the city's libraries and museums, and including members of the Catholic Institute. The Library of Toulouse lent priceless copies of documents and manuscripts, and other valuable volumes. Cardinal Saliège lent a 16th century Hebrew Bible, with a German binding in embossed pigskin, which was given to the Cardinal after the liberation of France by the Council of the Jewish Church, in remembrance of his attitude during the occupation.

Even in the relatively small town of Montauban, there were some 2,000 visitors to the exhibition.

Germany

In December, 1952, the *Stuttgart Bible Society* issued a 176-page text book for Old Testament students on the text of the Old Testament (Der Text des Alten Testaments). The book was prepared by Professor Ernst Würthwein, Old Testament Professor at the theological faculty of Tübingen University. This book is, in effect, an introduction to Kittel's Biblia Hebraica, and best compares with F. F. Bruce's most useful study *The Book and the Parchments*, published in 1950 by Pickering and Inglis. The author, without going into detailed scientific discussion of particular problems, offers in this publication in a straightforward but comprehensive manner, a history of the text of the

Old Testament and a systematic description of the available material. He thus provides the student with an excellent introduction to the problems and methods of textual criticism and makes it easier for him both to find his way through the critical apparatus of Kittel's Biblia Hebraica and to make fruitful use of it. Forty photographic reproductions of important manuscripts with the necessary explanations on the origin of the text and its relative value, are given in the appendix.

Professor Würthwein's book is in German and has been published by the Stuttgart Bible Society, Hauptstätterstrasse 51-B, STUTTGART.

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The Stuttgart Bible Society has again issued large editions of its Bible booklets containing selected passages from the Bible : " God's Word for the Path of Life," " God's Word for the Suffering " and selected passages for the benefit of those who mourn, etc. These booklets are largely used in evangelism, hospitals, prisons and homes for aged people and invalids, and they are generally circulated free of charge. About 50,000 were distributed during the first weeks of this year.

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The Stuttgart Bible Society has decided to reduce by almost one quarter the selling price of its cheapest German Bible and New Testament. 3.20 DM has been paid for a Bible since the end of the war but the price is now 2.60 DM (before the war the same Bible cost 1 DM). The price of the New Testament has been reduced from 1 DM a copy to 0.60 DM. The high standard of the book has been maintained. " We realise," writes Dr. E. Diehl, " that there are many German people who must count every Pfennig. We think of the many refugees who are at present coming to us from the East, and of all those who lost everything during the war. We know too that heavy demands are made on the funds of the parishes, and that many schools, boarding schools and classes for catechumens would like very much to procure a Bible or New Testament, but do not have the means for doing so. They will all welcome gratefully the news that the Bible Society is coming to their aid with these new cheap prices."

Special reductions to indigent students are also being made on the scholarly editions of the Stuttgart Bible Society.

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16,000 copies of a book containing 50 pictures illustrating scenes from the New Testament with the corresponding text in Swahili have been issued by the Stuttgart Bible Society. The latter issued a Swahili Bible immediately before the second world war.

A first edition of 3,000 copies of Isaiah, Jeremiah and Lamentations in Bali have been despatched from Stuttgart to the Cameroons. Further Old Testament books are in preparation.

The Stuttgart Bible Society is also working on a New Testament in Kate—a language of New Guinea spoken in one of the fields of the Neuendettelsau Missionary Society.

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The following new re-prints are reported by the Stuttgart Bible Society :

The Hebrew Bible edited by Rudolf Kittel—8th edition.

The Septuagint edited by Alfred Rahlfs—5th edition.

The 21st edition of the Greek New Testament edited by Nestlé has also just been published.

Another important work in preparation is a Concordance to the Hebrew Bible—a work undertaken by two Berlin scholars. The Stuttgart Bible Society hopes through this work, which should appear in about three years time, to answer to a need felt in all countries.

Hong Kong

The total number of Scriptures issued by the Hongkong Bible House (joint agency of the A.B.S., B.F.B.S. and N.B.S.S.) in 1952 amounted to : Bibles 37,350 ; Testaments 22,001 ; Portions 407,947 ; Total 467,298. Of that total, 63,000 copies were distributed in Hongkong and in Formosa by the agency ; nearly 180,000 were sent to other Bible Societies or agencies, mostly in the Pacific ; over 250,000 were sent to the Gideons International or the World Gospel Crusades for distribution, mainly in Formosa.

In his report, Mr. David McGavin writes : "The issues for 1952 are considerably lower than those for the previous year (1,241,536), but this is largely accounted for by the fact that there have not been the great demands for large quantities of the New Testament and Portions for special campaigns. Also the original urgency has been met, and 1952 may be considered as the first normal year's work of the Hongkong Bible House. It is clear, however, from the statistics given that the Hongkong agency is meeting a very definite need and that a wide field is being covered . . . . . .

"It is of particular interest, and a cause for much encouragement, to note the growing interest of the Chinese Church in Bible Society work. Bible Sunday this year was observed in Hongkong by both Chinese and English speaking churches, and also in Formosa, as never before. In the churches, in the press and on the air, the message of the Word was made known. The two leading English-language newspapers each printed a Bible Sunday article and also introduced in a large size the Bible Sunday poster. On the air a special message was given by Colonel Waller, of the Salvation Army."

Formosa

"Recent reports from 'the beautiful isle'," writes Mr. McGavin, of the Hongkong Bible House, "indicate that certain restrictions have been enforced limiting evangelistic work among nationalist forces and in the schools, but otherwise the doors remain wide open and the 'day of opportunity' is still with us. Apart from editions of Scriptures printed for special large campaigns, the quantity of Bibles and New Testaments and Portions sent to Formosa during the year shows an increase over the figures for 1951 . . . . . .

"It should be stated that in Formosa, language is quite a problem. The language of the island really is Amoy : Chinese, but until the late Dr. Barclay many years ago produced the Scriptures in a romanised form, only scholars could read the Bible in classical Chinese, and the ordinary people had no written language. There is strong reason therefore for believing that the strength of the Church in Formosa is the result of having the Bible in the language of the people, i.e. in romanised Amoyese. When the Japanese took over the island they required all teaching in the schools to be in Japanese and the younger generation can all read Japanese. Even the younger people of aboriginal tribes in the mountains were learning Japanese. Then, since the end of the war, when China again gained control of the island, and particularly since the influx of great numbers of northern Chinese, the government has decreed that all schooling in the island is to be in Kuoyu (Mandarin). Chinese characters, however, are not quickly learned, especially by older people and thus there is a determined effort being made by some to press the romanised

form of Amoy : Chinese and also to reduce several aboriginal tongues to writing in such a form that the people may learn quickly. In this connection Mr. Dickson of Taipei writes, ' The work among the mountain tribes has continued to grow with increased momentum throughout the year. There has been an average of *one church a week* erected by these people without outside help.

' As the government has insisted on the use of the national language, Mandarin, instead of Japanese, which most of these people were able to use, and in which language the Bible was made available to them, we are faced with a real difficulty in providing them with the Scriptures in a language they can understand. The great majority of these people do not know Mandarin and it will take some years before any number of them will be able to read their Bibles in this language. Our present policy, therefore, is to put the Bible into at least four of the aboriginal languages as soon as possible, in the romanised. A start has been made on the Bunnun language, and a missionary is now studying the Paiwan language with the same purpose. A young missionary has just arrived on the field to begin studying the Tyal language, and we expect to have another couple come to Formosa the first of the year to begin work on the Ami language. There are at present over 100 churches among the aborigines and it is imperative to give them the Bible in languages that they can understand as soon as possible. We have been grateful to the Wycliffe translators for their interest in this matter and for helping us to get in touch with several young men who have training for and interest in, translation work.' "

Indo-China

Scripture circulation in Indo-China in 1952 again reached figures comparable to the pre-war circulation. A total of 105,964 copies in various languages have been circulated by the agency of the B.F.B.S. : 3,403 Bibles, 343 Testaments, and 102,218 Portions. The agency employs 32 colporteurs and has three depots in Vietnam. Plans are on foot for the opening of a new depot in Cambodia. The first edition of the Cambodian Bible is on the press and it is expected that its publication will give new impetus to missionary work in that area. The type of this new Bible in Cambodian script was cut in Paris. It was sent to New York where the Bible was set up under the supervision of the Rev. A. L. Hammond, the chief translator of the American Bible Society, the work being done by Cambodian students resident in the U.S.A. Pulls were made from the plates on special paper and flown to London, where the whole Bible is being prepared by photographic process.

Indonesia

The President of the Board of the Netherlands Bible Society, Mr. J. C. H. Heldring, paid a short visit to Indonesia at the end of December. He took this opportunity of having talks with leaders of the Indonesian Bible Society and with the representatives and Bible translators of the N.B.S. in Djakarta.

The " Committee for the good use of the Bible," which works in close contact with the Netherlands Bible Society, has just issued an illustrated octavo luxury edition of the Passion story according to St. John's Gospel, entitled Suffering and Glory (Lijden en Heerlijkheid). This edition contains 15 photographic reproductions of woodcarvings by unknown Dutch masters of the 15th century. The text is in the new translation published in 1951 by the N.B.S. and omits any reference to chapters and verses.

In 1952 the Committee had already issued a 300-page biblical anthology for school-children, also using the text of the new translation. This book is illustrated with 20 full-plate photographs of palestinian landscape and two maps. The text runs consecutively, without division into verses, each section bearing a sub-title and indicating the biblical source.

During the past two years the following editions for use in Indonesia have been published, either by the Netherlands Bible Society or by that Society in collaboration with others, as indicated : (N.B.S.=Netherlands Bible Society, Joint=Netherlands Bible Society jointly with the British and Foreign Bible Society and the National Bible Society of Scotland).

New Translations

		Publisher
Genesis :	Karo Batta	Joint
New Testament :	Tae	,,
Mark :	Balantian	,,
Psalms :	Sangirese	,,

Revised translations

Psalms :	Javanese	,,
Mark :	,,	,,
Luke :	,,	,,
John :	,,	,,
Javanese :	Selections	N.B.S.
Bible Stories	Sangir	,,

New editions

New Testament in :	Indonesian Malay (new pocket edition)	,,
	Nias	N.B.S. in collaboration with Stuttgart Bible Society.
Matthew :	Indonesian Malay	Joint
Mark :	,, ,,	,,
Acts (illustrated)	,, ,,	,,
Selections (5 different collections)	,, ,,	N.B.S.

Re-prints

Old Testament	Indonesian Malay	Joint
	Toba Batta	,,
Bible :	Toba Batta	,,
New Testament	Toba Batta	,,
	Indonesian Malay (large type)	,,
Selections	Balinese	N.B.S.

The following are on the press :

New translations

Old Testament	Karo Batta	Joint
New Testament	Simalungun Batta	,,
Bible Stories	Timorese	N.B.S.

Revised translations

Bible :	Ngadju Dajak	Joint
Matthew (edition for new literates)	Indonesian Malay	,,

Re-print

New Testament(pocket size)	Indonesian Malay	,,

Israel

The demand for Holy Scriptures continues to be very widespread in Israel. Many voices in Jewish circles make themselves heard asking for an increased production of Tenach (canonical Old Testament) editions by Jewish publishing houses. We quote the following paragraphs from an article recently published in a Jewish paper Redioth Chadassoth, under the title 'Christian Missions and Religious Freedom.

" The extension of Jewish Bible societies is strongly urged. There is a Jewish Publishing Society in America, which produces Hebrew Bibles ; but here, in Jerusalem, the market is flooded with Tenach editions from the missionary societies. We copy these editions (photographically), but these inferior copies are more expensive than the clear and more attractive Christian editions. We must form in Jerusualem our own Jewish Bible Society, which can distribute the Tenach cheaply and to the poor without charge.

" Still more important is the question of Bible translation. The Hebrew Tenach is, in the last analysis, the same whether it is produced by us or distributed by Christian Bible societies. This is not the case, however, with the translations. Jewish translations, for example in the German language, are scarcely obtainable, or only at high cost, while the Luther Bible or the English King James edition are either very cheap or are distributed free of charge. The Jewish People's Bible in all the languages of the Diaspora is spiritually indispensable, for each translation is, at the same time, a commentary and interprets in the spirit of the translator—Jewish or Christian."

Japan

A 700-page, pocket-size Bible dictionary, consisting of 2,700 words, has recently been issued in Japan by the Protestant Publishing Company. It includes an outline of the Old and New Testaments, chronology, maps, illustrations, besides the interpretation of words. The first edition of 10,000 were sold within a month. A larger and more complete dictionary had been published earlier, of which 3,000 copies were sold in a few weeks.

■

The *Japan Bible Society* reports that its Ten Million Distribution Campaign, started in April, 1949, with substantial help from the Amercian Bible Society and the British and Foreign Bible Society, has now come to an end. By the end of 1952 10,308,492 copies of the Scriptures had been sold. Two million and a half had been circulated before 1949 by the A.B.S. During the period since 1949 over 500,000 Scriptures in English were sold, which included 18,000 Bibles, 89,000 Testaments and a number of diglots. In addition over 100,000 Scriptures in Korean have been sold among refugees and others in Japan.

In connection with the work of translation in colloquial Japanese, Mr. Miyakoda, General Secretary of the Japan Bible Society writes : " 1952 will be remembered as the year Colloquial Versions were much discussed in Japanese reading circles. Mr. Tsukamoto, one of the leaders among ' non-church ' independent Christian groups, announced the projected publication in April, 1954 of his translation of the New Testament, while Dr. Kagawa's ' Kirisuto—Shinbun ' version of the New Testament came out in October 1852, fulfilling great expectations.

" There should be no need to mention that among the drastic changes in Japan that took place after the war, the change of language style may be counted as one of the biggest, especially in the educational world. Government and even the Imperial Family, have adopted the colloquial style, abandoning the old literary style cherished for so many years. In the grammar and high schools, only the colloquial language is being used and young people graduate who are able to read only in colloquial.

" In this situation, while our Japanese Bible has been respected and loved as beautiful Japanese, it has come to be placed among the classics and it has lost its power among the youngsters. There has been the urgent, crying need for a colloquial authorised Bible, and the Japan Bible Society, with the help of the A.B.S. and the B.F.B.S., started work on this colloquial version in 1951. It was started with the expectation that both the Old and New Testaments would be completed within three years—by 1954.

"When 'Dr. Kagawa's Christian Newspaper's edition' and Mr. Tsukamoto's edition were announced, criticism fell upon the Japan Bible Society work that we were too slow in producing results. Actually Japan Bible Society revision work has been advancing steadily. After good counsel with Dr. and Mrs. Nida, who stayed in Japan during July and August last, we sent out in September 1,000 copies of the first printing of Mark and Genesis for all classes of people throughout Japan, asking for their criticism and advice. We received about 600 answers.

" The Gospel of Mark was reprinted after careful study of these answers and officially published in November. Genesis and Luke were on the press during the year and the actual appearance of the books will be in early 1953. It is expected that the four Gospels and Acts will come out in time for the beginning of the academic year, April, 1953, together with the books of Genesis and Exodus. Many in Japanese circles are hoping that our revision work will set the standard of a New-Japanese language. This is because colloquial Japanese has not yet assumed a fixed form.

" All the big newspapers, ASAHI, MAINACHI and WONIURI (each have more than 3 million circulation), have published articles on the revision work of the Japan Bible Society. Their weekly magazines which deal with book reviews in more detail, have several times introduced the project. TOKYO and OSAKA SHINBUN (the two biggest evening papers) have often featured it in articles in their social pages."

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An Advisory Council composed of 50 representatives of the various denominations at work in Japan met for the first time last December with a view to helping the work of the Japan Bible Society.

Forty revision advisers chosen from the main denominations have been added to the eight assistants already helping the revision committees that are working on the Old and New Testaments.

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A membership campaign launched by the Japan Bible Society has so far met with a response from 390 new members. Contributions given by people in all walks of life have reached just over 1 million yen (it should be remembered that Church membership in Japan barely exceeds 350,000, including Roman Catholics ; it is estimated that there are in addition a little over 80,000 Christians not affiliated to any church). Foreign help, mainly from America, amounting to over 25 million yen (about £25,000), was given in the form of books, raw material and money.

*

The youngest brother of the Emperor, Prince Mikasa, is reported to be devoting much time to the study of the Old Testament. He is a regular visitor to the Japan Bible Society library. When asked last Christmas by a journalist if he would extend his study to the New Testament and eventually accept the Christian faith, the Prince answered that he could not predict his future, but that he might possibly be led in that direction.

Korea

Scripture circulation by the *Korean Bible Society* in 1952 ran to nearly 1 million copies. This does not include Scriptures sent direct from abroad to chaplains of the U.N. fighting forces for their own troops.

The actual figures are : Bibles 29,061 ; New Testaments 304,627 ; Portions 616,060 ; Total : 949,748, of which nearly half were used in refugee camps and P.O.W. compounds.

The Acts of the Apostles and some Epistles were published in Braille at the end of 1952. The Gospels of Matthew, Mark and Luke had been published previously and had met with considerable success.

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The Korean Bible Society now publishes its Gospel edition in horizontal type instead of vertical as previously. The Bible and New Testament are still published in the vertical form.

Netherlands

The Spring, 1953 campaign of the *Netherlands Bible Society* has been built around the motto " Recall to the Bible." Under this title an exhibition in a huge motorbus trailer will be taken round the country for seven months from the 15th March, particularly visiting smaller towns and villages on market

days. Panels and displays will seek to recall people to the Bible and give them some insight into the work and responsibilities of the Bible Society.

Another exhibition, for large halls, " The Bible : the Book that is always new," which was shown last year for twelve weeks in various Dutch cities and which had an average attendance of 500-1,000 people a day, will again be on show during most of the Spring and Summer.

To support this missionary effort the N.B.S. has now reduced the price of its cheapest New Testament from fl. 1,40 to fl.1. At the same time, the Society is issuing a luxury small-size New Testament on 30 gr. paper for fl. 2.

Film strips and folders on the theme " Recall to the Bible " are being produced, the latter to be circulated in hundreds of thousands of copies to Bible Society members and to members of the churches.

The special committee on the Use of the Bible is preparing a booklet on Bible reading : why, how and what to read in the Bible.

Finally, the Bible Society is launching a special fund for pulpit Bibles to make it possible to sell at a reduced price the large-size pulpit Bible which the N.B.S. intends to print soon in the new translation. The collection towards this fund is expected to last several years.

■

The sympathy of all members of the UNITED BIBLE SOCIETIES, and in many cases their practical help, went out to our fellow members in the Netherlands in view of the devastating havoc caused by the floods in February last. Such support is a further expression of the fellowship existing within the U.B.S.

Many readers will already have seen the circular letter sent out by Mr. F. L. S. F. Baron van Tuyll van Serooskerken, giving the first news of the effects of the floods on the work of the Netherlands Bible Society. For the benefit of those who did not see that letter, we give the following information:—

A survey made by the Netherlands Bible Society shortly after the disaster shows that the number of Bible Society members seriously affected was as follows :—

Zeeland (52 auxiliaries and branches, with 9,052 members).
36 auxiliaries with 5,084 members seriously affected.

Noord-Brabant (31 auxiliaries with 5,034 members).
12 auxiliaries with 1,617 members seriously affected.

Zuid-Holland (130 auxiliaries with 31,972 members).
32 auxiliaries with 4,825 members seriously affected.

" All this," writes Mr. Kijne, Translations Secretary of the Netherlands Bible Society, " means very severe financial repercussions for our Society. Of about 100,000 people who have been evacuated, we may estimate that at

least 15,000 families lost their Bibles. Although the N.B.S. has always recognised the principle embodied in the bye-laws of our Society, that all Bibles should be paid for, it was felt that in the present emergency we must offer the gift of a Bible to everyone who lost his through the flood calamity. The cost of this will run to about 60,000 guilders (£5,682.) The reaction of the evacuees is rather overwhelming. Clearly this gesture on the part of the Bible Society is very much appreciated.

" One thing we must add, namely that our Society is very grateful for and moved by the many tokens of sympathy and offers of help from all over the world, especially from our sister societies."

Scotland

The *National Bible Society of Scotland* and the B.F.B.S. have issued jointly the first edition of the Gospel of St. Matthew in Tamashek of Timbuctoo, the first part of the Scripture to be published in that dialect. This dialect is related to Tamahak, in which the Book of Ruth was published in 1949 by the same two Societies jointly. Like Tamahak, it is spoken by the Tuareg tribesmen who roam part of the Sahara Desert.

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Following an approach made through the Rt. Hon. the Earl of Selkirk, the President of the National Bible Society of Scotland, a letter has been received from Buckingham Palace announcing that Her Majesty the Queen has been graciously pleased to become the Society's first Patron. This news has given much satisfaction and encouragement to the Society's supporters throughout Scotland.

Spain

Bible work still meets with considerable difficulties in Spain. Production of Scriptures is forbidden ; import in bulk is impossible. In spite of these factors, during 1952, 1,579 Bibles, 6,050 Testaments, 22,716 Portions—a total of 30,345 Scriptures—were circulated, compared with 24,414 in 1951.

Tibet

The Rev. Chandu Ray, secretary in Pakistan of the *Bible Society of India, Pakistan and Ceylon,* has sent the following account of the distribution of the recently-published Tibetan Bible in the Upper Sutlej River Valley, bordering on Tibet :

" The opportunity of placing these Scriptures was afforded in connection with a medical project in the region of the Upper Sutlej River Valley. The following figures show the distribution of the Tibetan literature, in addition to which there was also a smaller quantity of Hindi books distributed : Bibles 3, New Testaments 17, Gospels 414, missionary booklets 484—total 918.

" At first sight the above figures may not seem to be very impressive, so that perhaps a few words of explanation are called for in order to make them intelligible. The length of our stay in the area was from May to September. The permanent population of the area visited by us is not more than 5,000, though there is a fluctuating population as well of travellers, traders and pilgrims passing up and down the Hindustan-Tibet road. Of this total, only a very small percentage are literate—10% would be a generous estimate. As they are Buddhist, the learning of Tibetan is a religious duty encumbent on all, but in practice many who read the characters are unable to understand their meaning.

"Another problem is reaching the people. For the most part they live in smallish villages in inaccessible valleys off the beaten track. 200-300 would be the average population of a village, while to reach it is perhaps one or more days' journey and often entails a considerable amount of climbing. In view of the extreme poverty of the people, our policy was not to make any charge for the books. They have been donated for this purpose. As far as possible we endeavour to ascertain that each book could be read and understood by the person receiving it. A good deal of suspicion and opposition had to be broken down before the people would accept the books, even as a free gift."

United States of America

The budget of the *American Bible Society* for 1953 amounts to $3,166,000 to be covered by gifts and legacies and by returns from sales estimated at $615,000. The cost of distribution in the U.S.A. (not including production costs of the Scriptures sold in the U.S.A.) is estimated at $667,129 ; this amount covers the cost of the Scriptures distributed free to the Forces (nearly $160,000). Over $960,000 have been appropriated for the work abroad.

*

The Advisory Council of the A.B.S. (a consultative assembly of delegates from over 50 denominations) met on 2nd December, 1952. Among its resolutions we note the recommendation to open an agency in Liberia and to expand the general programme for Africa ; to use every available diplomatic or ecclesiastical channel to make possible the entry of Russian Scriptures in the new orthography into Russia, and their distribution to Russian-speaking people ; to encourage local congregations or communions to make it their goal to set aside for the work of the A.B.S. a minimum of 1 per cent of the contributions raised for other work, charities, missions, etc. ; to encourage women's organisations to increase their support of the Bible Society and to invite representatives from inter-denominational and denominational women's missionary organisations to attend annual meetings of the Advisory Council.

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In response to many requests from all over the United States, the A.B.S. has published an edition of 856,700 copies of the Gospel of John in a three-colour Easter cover. School teachers presented them as Easter gifts to children; youth groups distributed them to the sick and to hospital patients ; pastors sent them to their congregations and business men to their employees.

*

The Book of Hope is the theme the A.B.S. has chosen for its Worldwide Bible Reading and Universal Bible Sunday programmes for this year. The reading programme starts on Thanksgiving Day and ends at Christmas. 1953 will be the tenth consecutive year the Society has sponsored the programme.

*

A Bible distribution project for the Negro colleges of Texas was undertaken by the Bible Society's agency responsible for the Society's work in that southern state. Seven such colleges were recipients of Bibles for distribution among the students. The Bibles were given through individuals and churches and were earmarked as gifts for the college or colleges of the donor's choice.

Eight attractively-coloured leaflets, especially prepared for children, are now available from the A.B.S. They are of special interest to leaders of Daily Vacation Bible Schools and Sunday school groups. They have been found exceptionally valuable for promoting a Bible project among young people who, in this way, collect money for the work of the Society. The newest folder is a list of daily Bible readings, the contents of which have been especially prepared for children.

Miscellaneous

The World's Y.W.C.A. has just published a second booklet on Bible study by Miss Winifred Galbraith (see BULLETIN No. 5, p.36), under the title "Voyages of Discovery." This excellent booklet gives practical suggestions, based on experience, of a variety of methods that can be used for introducing people to the Bible. This publication is an outcome of Miss Galbraith's wide experience with Y.W.C.A. groups in different parts of the world. The rich and varied collection of suggestions which it contains should help groups in Christian organisations to make the Bible more vivid for their members. In addition to direct Bible study, special reference is made to the use of drama, choral speaking and choric drama, each approach being illustrated by a description of its use with different Y.W.C.A. groups. A number of charts included in the booklet indicate ways in which a visual presentation of various features of the Bible can be helpful.

This booklet will undoubtedly help members of the Y.W.C.A. and many other young Christians to see in their Bible not a dead history of the past but a real and living message for to-day.

("Voyages of Discovery," obtainable from National Y.W.C.A. offices, price Swiss Frs. 1.25 ; U.S.A. $0.35 ; Sterling 2/-)

United Bible Societies

The next meeting of the Standing Committee of the UNITED BIBLE SOCIETIES will take place from June 5th-8th, 1953 in Bad Boll, near Stuttgart, Germany. Among the items on the agenda are : preparations for the U.B.S. Council meeting in 1954 ; a review of the past year ; a review of the activity of the Research Secretary, Rev. Dr. A. M. Chirgwin and the use to be made of the material assembled and produced by him ; consideration of full and associate membership in the U.B.S.

Following the meeting of the Standing Committee a Regional Conference will take place also in Bad Boll. This is intended mainly for German-speaking Societies, with invitations extended to other continental European Bible Societies. Bishop Berggrav, President of the U.B.S. and the Rev. W. J. Platt, Vice-Chairman of the Council, expect to attend the meeting.

Three themes are on the Agenda, each of which will be introduced by two speakers, one from Germany and one from another country :—

The Bible Societies and the Home Mission :
Kirchenrat D. Joh. Steinweg (Bible Society of Kassel)
Pastor H. Ochsenbein (Home Mission, Strasbourg)

Revision and New Translations of the Bible :
Dr. O. Söhngen (Berlin Bible Society)
Mr. J. J. Kijne (Translations Secretary of the Netherlands Bible Society)

Responsibility for the Mission Field :
Prelate T. Schlatter (Stuttgart Bible Society)
Bishop Berggrav (President of the U.B.S.)

Reports on the work in various areas of the world will also be given. Prelate T. Schlatter, chairman of the Stuttgart Bible Society and a member of the Standing Committee, will officiate as chaplain of the Conference. The attendance will be between 70 and 100.

*

Miss Margaret T. Hills, the Librarian of the American Bible Society, has collated the following information on the number of languages into which the Bible, in whole or in part, has been translated as at December 31st, 1952 :

Languages in which the whole Bible has been published	197
Languages in which a complete New Testament has been published ...	257
Languages in which at least one whole book of the Bible has been published	605
Total	1,059

There are some 90 languages, many of them previously listed, in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

During 1952 the whole Bible was published for the first time in Lozi (also known as Kololo) and Mikir, languages of Africa and of India.

New Testaments were published for the first time in Bungili, Padang Dinka, Eastern Kalebwe Luba and Western Kalebwe Luba, Ta'e, Mbere Baya and Sobo-Urhobo.

New Languages

Agatu	Nigeria	John	1951
*Amele	New Guinea	Thessalonians, Timothy	1952
Bahnar	Vietnam	Mark	1952
Balantian	Borneo	Mark	1952
Bamu	Papua	Mark	1952
Gangte	Assam	Matthew	1952
Gogodala	Papua	Mark, John	1952
Huasteco	Mexico	I John	1952
Siwai	Solomon Islands	Mark	1952
Zapoteco del Istmo	Mexico	Mark	1952

* Previously listed under " Selections " and thus included in previous lists.

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The spirit of fellowship and co-operation which exists among Bible Societies was manifested in the recent action taken to supply the refugees pouring into Berlin from Eastern Germany with copies of the Scriptures. In response to reports that were made by the General Secretary of the UNITED BIBLE SOCIETIES, following his recent visit to Berlin and Bavaria, both the British and Foreign Bible Society and the American Bible Society voted gifts of 10,000 Bibles and 10,000 New Testaments in German to be forwarded immediately to Germany. The Danish Bible Society was the first foreign Society to respond, with a gift of German New Testaments.

The General Secretary of the U.B.S. reported that the two German Bible Societies working in Eastern Germany are able to continue their work satisfactorily, and that sufficient supplies are in hand to meet the needs for the current year.

Resignation of the Rev. A. H. Wilkinson

This issue of the Bulletin was already on the press when the Rev. A. H. Wilkinson, retiring General Secretary of the British and Foreign Bible Society, sent in his resignation from membership of the U.B.S. Standing Committee.

Arthur H. Wilkinson, who has served the B.F.B.S. for almost 25 years, has always been possessed by the vision of the necessity of a closer co-operation between all the various national Bible Societies. In collaboration with other pioneers like the late Dr. J. R. Temple, first General Secretary of the U.B.S., Dr. H. Rutgers, retired Secretary of the Netherlands Bible Society, Dr. E. M. North, Chairman of the U.B.S. Council, Bishop E. Berggrav, President of the U.B.S., and others—particularly in Scotland and Scandinavia—he worked ceaselessly towards the realisation of that world fellowship in the common responsibility for the spreading of the printed Gospel throughout the earth. He shares with these colleagues the honour of having, by practical measures as well as through his advice and suggestions, prepared the way for and set up the UNITED BIBLE SOCIETIES as the embodiment of this version and this fellowship.

It is with much sorrow that we see this old promoter and friend of the U.B.S. leave our councils, and we shall certainly greatly miss his good judgment and considered advice in our future deliberations. But we shall also give thanks for all he has given in guidance, interest and affection to the work and development of the U.B.S. and of its secretariat, and we hope that he will continue to give us the benefit of his help and wisdom.

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Contributors to this issue :

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The Rev. FRANS VISSER, Home Secretary of the Netherlands Bible Society.

Mr. JOHN H. TWENTYMAN, Secretary of Joint Agency in Peru and Ecuador.

The Rev. FRANK J. BEDFORD, B.A., B.F.B.S. Secretary in Kenya.

The Rev. ADLE NAKHOSTEEN, B.A., B.F.B.S. Secretary in Persia.

Dr. RALPH MORTENSEN, PH.D., American Bible Society Secretary just returned from Shanghai.

The Rev. S. J. de S. WEERASINGHE, Ceylon Secretary of the Bible Society of India, Pakistan and Ceylon.

The Rev. CHANDU RAY, Secretary for Pakistan of the Bible Society of India, Pakistan and Ceylon.

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Correction

In BULLETIN No. 12 a news note on page 5, reporting a conference of Bible translators held in Rangoon last June, stated that translators working in Assam and Burma were able to attend. We have since learned that no one from Assam was able to be present at that conference.